GODS TERRIBLE VOICE IN THE CITY OF LONDON:

Wherein you have the Narration of the Two late Dreadful Judgements of

Plague and Fire,

Inflicted by the LORD upon that CITY;
The former in the Year 1665. the latter in the Year 1666.

By *T. V.*

Thomas Vincent

Micah 6. 9. *The Voice of the Lord cryeth unto the City, and the man of wisdom shall see thy Name: Hear ye the Rod, and who hath appointed it.*

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By terrible things in righteouſneſs wilt thou anſwer us.

INTRODUCTION.

SHall a Trumpet be blown in the City, and the people not be afraid? Shall there be evil in the City, and the Lord hath not done it? The Lion hath roared, who will not fear? The Lord God hath ſpoken, who can but propheſie? Amos 3. 6,8. When the Phariſees ſpake to our Saviour to rebuke his Diſciples for their loud praiſes of the Lord with *Hoſanna's*, he tells them, *If they ſhould hold their peace, the ſtones would immediately cry out*, Luk. 19. 39, 40. And we read in *Habakkuk*, Chap. 2. ver. 11. *Of the ſtone crying out of the wall, and the beam out of the timber making anſwer.* Certainly we in *London* have lately heard the *cry of ſtones and walls, of timber and beams in their fall and flames*; I mean in the late *Dreadful fire*, which hath laid our *Jeruſalem in heaps*; or rather, we have heard the *Voice of God* in this and other terrible things which have come upon us.

But I proceed to give a Narration of the late Judgements of *Plague* and *Fire*.

GODS

Terrible Voice in the City of

London:

By the late Judgement of the Plague.

THE Plague so great, so lately, should not be forgotten; yet lest the fire more lately, and proportionably more great, and the amazing fears, which since have risen within us, should shuffle former thoughts out of our minds, and raise out the impressions, which by the Plague we had, and should labour to retain to our dying hour: therefore I shall give a brief Narration of this sad judgement, and some observations of mine own (who was here in the City from the beginning to the end of it) both to keep alive in my self and others, the memory of the judgement, that we may be the better prepared for compliance with Gods design in sending the Plague amongst us.

It was *in the Year of our Lord* 1665, that the Plague began in our City of *London*, after we were warned by the great Plague in *Holland* in the year 1664, and the beginning of it in some remote parts of our Land the same year; not to speak any thing whether there was any signification and influence in the *Blazing Star* not long before, that appeared in the view of *London*, and struck some amazement upon the spirits of many: It was in the moneth of *May* that the Plague was first taken notice of; our bills of Mortality did let us know but of three which died of the disease in the whole year before; but in the beginning of *May* the bill tells us of nine, which fell by the Plague, one just in the heart of the City, the other eight in the Suburbs. This was the first arrow of warning that was shot from Heaven amongst us, and fear quickly begins to creep upon peoples hearts; great

thoughts

thoughts and discourse there is in Town about the Plague, and they cast in their minds whither they should go if the Plague should increase. Yet when the next weeks bill signifieth to them the decrease from 9 to 3, their minds are something appeased; discourse of that subject cools; fears are husht and hopes take place, that the black cloud did but threaten, and give a few drops; but the wind would drive it away. But when in the next Bill the number of the dead by the Plague is amounted from 3 to 14, and in the next to 17, and in the next to 43, and the disease begins so much to increase, and disperse:

Now secure sinners begin to be startled, and those who would have slept at quiet still in their nests, are unwillingly awakened. Now a great consternation seizeth upon most persons, and fearful bodings of a desolating judgement. Now guilty sinners begin to look about them, and think with themselves into what corner of the Land they might fly to hide them. Now the prophane and sensual, if they have not remorse for their sins, yet dread and terrors, the effects of guilt, they could not drive from them; and if by company, and carousing, and soft pleasures they do intoxicate and smoothen their spirits in the day; yet we may guess what dread doth return upon them, if they give but any room for retirement, and what hideous thoughts such persons have in the silent night, through fears of death which they are in danger of. Now those who did not believe an unseen God, are afraid of unseen arrows; and those which slighted Gods threatnings of eternal judgements, do tremble at the beginning of his execution of one, and not the greatest temporal judgement. Now those which had as it were challenged the God of Heaven, and defied him by their horrid Oathes and Blasphemies, when he begins to appear, they retreat, yea fly away with terror and amazement. The great Orbs begin first to move; the Lords and Gentry retire into their Countries; their remote houses are prepared, goods removed, and *London* is quickly upon their backs: few rustling Gallants walk the streets: few spotted Ladies to be seen at windows: a great forsaking there was of the adjacent places where the Plague did first rage.

In *June* the number increaseth from 43 to 112, the next week to 168, the next to 267, the next to 470, most of which increase was in the remote parts; few in this moneth within, or neer the walls of the City; and few that had any note for goodnes or profession, were visited at the first; God gave them warning to be mink and prepare themselves; yet some few that were choice, were visited pretty soon, that the best might not promise to themselves a supercedeas, or interpret any place of Scripture too literally, as

if the Lord had promiſed an abſolute general immunity and defence of his own people from this diſeaſe of the Plague.

Now the Citizens of *London* are put to a ſtop in the career of their trade; they begin to fear whom they converſe withal, and deal withal, leſt they ſhould have come out of infected places. Now Roſes and other ſweet flowers wither in the Gardens, are diſregarded in the Markets, and people dare not offer them to their noſes, leſt with their ſweet ſavour, that which is infectious ſhould be attracted: *Rue* and *Wormwood* is taken into the hand; *Myrrhe* and *Zedoary* into the mouth; and without ſome antidote few ſtir abroad in the morning. Now many houſes are ſhut up where the Plague comes and the inhabitants ſhut in, leſt coming abroad they ſhould ſpread infection. It was very diſmal to behold the Red Croſſes, and read in great letters, *LORD HAVE MERCY UPON US*, on the doors, and Watchmen ſtanding before them with Halberts, and ſuch a ſolitude about thoſe places, and people paſſing by them ſo gingerly, and with ſuch fearful looks, as if they had been lined with enemies in ambuſh, that waited to deſtroy them.

Now rich Tradeſmen provide themſelves to depart; if they have not Countrey-houſes, they ſeek Lodgings abroad for themſelves and Families, and the poorer Tradeſmen, that they may imitate the rich in their fear, ſtretch themſelves to take a Countrey-journey, though they have ſcarce wherewithal to bring them back again. The Miniſters alſo (many of them, take occaſion to go to their Countrey-places for the ſummer-time; or (it may be) to finde out ſome few of their Pariſhioners that were gone before them, leaving the greateſt part of the Flock without food or phyſick, in the time of their greateſt need. (I don't ſpeak of all Miniſters, thoſe which did ſtay out of choice and duty, deſerve true honour) poſſibly they might think God was now preaching to the City, and what need their preaching? or rather, did not the thunder of Gods Voice affrighten their guilty Conſciences, and make them flye away, leſt a bolt from Heaven ſhould fall upon them, and ſpoil their preaching for the future; and therefore they would reſerve themſelves till the people had leſs need of them. I do not blame many Citizens retiring, when there was ſo little Trading, and the preſence of all might have helped forward the encreaſe and ſpreading of the infection; but how did guilt drive many away, where duty would have engaged them to ſtay in the place? now the high-wayes are thronged with Paſſengers and Goods, and *London* doth empty it ſelf into the Countrey; great are the ſtirs and hurries in *London* by the removal of ſo many families,

fear

fear puts many thousands on the wing, and those think themselves most safe, that can flye furthest off from the City.

In *July* the Plague encreaseth and prevaileth exceedingly, the number of 470, which died in one week by the disease, ariseth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the Plague compasseth the Walls of the City like a flood, and poureth it upon it. Now most Parishes are infected both without and within; yea there are not so many houses shut up by the Plague, as by the owners forsaking of them for fear of it; and though the Inhabitants be so exceedingly decreased by the departure of so many thousands, yet the number of dying persons encrease fearfully. Now the Countries keep guards, lest infectious persons should from the City bring the Disease unto them; most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced (through poverty) to stay, and abide the storm. Now most faces gather paleness, and what dismal apprehensions do then fill their minds, what dreadful fears do there possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God? The old drunkards, and swearers, and unclean persons are brought into great straits; they look on the right hand, and on the left, and Death is marching towards them from every part, and they know not whether to flye that they may escape it. Now the Arrows begin to flye very thick about their ears, and they see many fellow sinners fall before their faces, expecting every hour themselves to be smitten; and the very sinking fears they have had of the Plague, have brought the Plague and death upon many; some by the sight of a Coffin in the streets, have fallen into a shivering, and immediately the disease hath assaulted them, & Serjeant Death hath arrested them, & clapt too the doors of their houses upon them, from whence they have come forth no more, till they have been brought forth to their graves: we may imagine the hideous thoughts, and horrid perplexity of minde, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had, when the Plague hath broke in upon their houses, and seized upon near Relations, whose dying groans sounding in their ears, have warned them to prepare; when their doors have been shut up, and fastned on the outside with an Inscription, *Lord have mercy upon us*, and none suffered to come in but a Nurse, whom they have been more afraid of, then the Plague it self; when Lovers and Friends, and Companions in sin have stood aloof, and not dared to come nigh the door of the house, lest death should issue forth from thence upon them, especially when the disease hath invaded themselves, and first began with a

pain

pain and dizineſs in their head, then trembling in their other members; when they have felt boils to ariſe under their arms, and in their groins, and ſeen blains to come forth in other parts: when the diſeaſe hath wrought in them to that height, as to ſend forth thoſe ſpots which (moſt think) are the certain Tokens of near approaching death; and now they have received the ſentence of death within themſelves, and have certainly concluded, that within a few hours they muſt go down into the duſt, and their naked ſouls, without the caſe of their body, muſt make it's paſſage into eternity, and appear before the higheſt Majeſty, to render their accounts, and receive their ſentence: None can utter the horror which hath been upon the ſpirits of ſuch, through the laſhes and ſtings of their guilty Conſciences, when they have called to minde a life of ſenſuality, and prophaneneſs, their uncleanneſs, drunkenneſs, injuſtice, oathes, curſes, deriſion of Saints and Holineſs, neglect of their own ſalvation; and when a thouſand ſins have been ſet in order before their eyes, with another aſpect then when they looked upon them in the temptation; and they finde God to be irreconcilably angry with them, and that the day of Grace is over, the door of mercy is ſhut, and that pardon and ſalvation (which before they ſlighted) is now unattainable; that the grave is now opening it's mouth to receive their bodies, and hell opening it's mouth to receive their ſouls; and they apprehend that they are now juſt entring into a place of endleſs wo and torment, and they muſt now take up their Lodgings in the inferior Regions of utter darkneſs, with Devils, and their fellow-damned ſinners, and there abide for evermore in the extremity of miſery, without any hopes or poſſibility of a releaſe; and that they have fooliſhly brought themſelves into this condition, and been the cauſe of their own ruine; we may gueſs that the deſpairful agonies and anguiſh of ſuch awakened ſinners, hath been of all things the moſt unſupportable; except the very future miſeries themſelves, which they have been afraid of.

In *Auguſt* how dreadful is the encreaſe? from 2010, the number amounts up to 2817 in one week, & thence to 3880 the next, thence to 4237 the next; thence to 6102 the next; and all theſe of the Plague, beſides other diſeaſes.

Now the cloud is very black, and the ſtorm comes down upon us very ſharp. Now death rides triumphantly upon his pale Horſe through our ſtreets, and breaks into every houſe almoſt, where any Inhabitants are to be found. Now people fall as thick as leaves from the Trees in *Autumn*, when they are ſhaken by a mighty wind. Now there is a diſmal ſolitude in

London

London-ſtreets, every day looks with the face of a Sabbath-day, obſerved with greater ſolemnity then it uſed to be in the City. Now ſhops are ſhut in, people rare and very few that walk about, in ſo much that the graſs begins to ſpring up in ſome places, and a deep ſilence in every place, eſpecially within the Walls; no ratling Coaches, no prancing Horſes, no calling in Cuſtomers, nor offering Wares; no *London-cries* ſounding in the ears; if any voice be heard, it is the groans of dying perſons, breathing forth their laſt; and the Funeral-knells of them that are ready to be carried to their Graves. Now ſhutting up of Viſited-houſes (there being ſo many) is at an end, and moſt of the well are mingled among the ſick, which otherwiſe would have got no help. Now in ſome places where the people did generally ſtay, not one houſe in an hundred but is infected; and in many houſes half the Family is ſwept away; in ſome the whole, from the eldeſt to the youngeſt; few eſcape with the death of but one or two; never did ſo many Husbands and Wives dye together; never did ſo many Parents carry their Children with them to the Grave, and go together into the ſame Houſe under Earth, who had lived together in the ſame Houſe upon it. Now the nights are too ſhort to bury the dead, the whole day (though at ſo great a length) is hardly ſufficient to light the dead that fall therein, into their Beds.

Now we could hardly go forth, but we ſhould meet with many Coffins, and ſee many with ſores, and limping in the ſtreets; amongſt other ſad ſpectacles, me-thought two were very affecting; one of a woman coming alone, and weeping by the door where I lived (which was in the mid'ſt of the infection) with a little Coffin under her arm, carrying it to the new Church-yard: I did judge that it was the *mother of the Childe*, and that all the Family beſides was dead, and ſhe was forced to Coffin up, and bury with her own hands this her laſt dead childe. Another, was of a man at the corner of the *Artillery-wall*, that as I judge through the dizineſs of his head with the diſeaſe, which ſeized upon him there, had daſh't his face againſt the wall, and when I came by, he lay hanging with his bloody face over the rails, and bleeding upon the ground; and as I came back, he was removed under a Tree in *More-fields*, and lay upon his back, I went and ſpake to him; he could make me no anſwer, but ratled in the throat, and as I was informed, within half an hour dyed in the place.

It would be endleſs to ſpeak what we have ſeen and heard of ſome in their frenſie, riſing out of their beds, and leaping about their rooms; others crying and roaring at their windows; ſome coming forth almoſt naked, and

running into the ſtreets; ſtrange things have others ſpoken and done when the diſeaſe was upon them: but it was very ſad to hear of one, who being ſick alone, and it is like frantick, burnt himſelf in his bed. Now the Plague had broken in much amongſt my acquaintance, and of about ſixteen or more whoſe faces I uſed to ſee every day in our houſe, within a little while I could finde but four or ſix of them alive; ſcarcely a day paſt over my head for I think a moneth or more together, but I ſhould hear of the death of ſome one or more that I knew. The firſt day that they were ſmitten, the next ſome hopes of recovery, and the third day that they were dead.

The *September*, when we hoped for a decreaſe, becauſe of the ſeaſon, becauſe of the number gone, and the number already dead; yet it was not come to it's height, but from 6102, which dyed by the Plague the laſt week of *Auguſt*, the number is augmented to 6988 the firſt week in *September*; and when we conceived ſome little hopes in the next weeks abatement to 6544, our hopes were quite daſhed again, when the next week it did riſe to 7165, which was the higheſt Bill; and a dreadful Bill it was! and of the 130 Pariſhes in and about the City, there were but four Pariſhes which were not infected, and in thoſe, few people remaining that were not gone into the Countrey.

Now the Grave doth open it's mouth without meaſure, Multitudes! Multitudes! in the valley of the ſhadow of death, thronging daily into Eternity; the Church-yards now are ſtuft ſo full with dead Corpſes, that they are in many places ſwell'd two or three foot higher then they were before; and new ground is broken up to bury the dead.

Now *Hell* from beneath is moved at the number of the gueſts that are received into it's chambers; the number of the wicked which have dyed by the Plague, no doubt, hath been far the greateſt, as we may reaſonably conclude without breach of charity, and it is certain, that all the wicked which then dyed in ſin, were turned into Hell; how then are the damned ſpirits now encreaſed? ſome were damning themſelves a little before in their Oaths, and God is now damning their ſouls for it, and is paſſing the irreverſible ſentence of damnation upon them. Some were drinking Wine in Bowls a little before, and ſtrong drink without meaſure; and now God hath put another cup into their hands, a Cup of red wine, even the Wine of the wrath and fierceneſs of the Almighty; ſome were a little before, feaſting their ſences, pleaſing their appetite, ſatisfying the deſires of the fleſh, and being paſt feeling, had given themſelves up to laſciviouſneſs, to work all uncleanneſs

cleanneſs with greedineſs; but now their laughter is turned into mourning, and their joy into howling and wo: now they have recovered their feeling again, but inſtead of the pleaſures which they felt, and their ſenſual delights, which took away the feeling of their Conſciences, they are made to feel the heavy hand of God, and to endure ſuch anguiſh and horror, through the ſenſe of Gods wrath, as no tongue can expreſs. Now the *Atheiſts* believe there is a God, and the *Anti-ſcripturiſts* are convinced of the Truth of Gods Word, by the Execution of Gods Threatnings in the Word upon them. Now the covetous and unjuſt, the malicious and cruel, the ſcoffers and prophane, begin to ſuffer the vengeance of Eternal fire; and the ignorant perſon with the civil, who are unacquainted with Jeſus Chriſt, are not excuſed; yea, the hypocrites, with all impenitent and unbelieving perſons, are ſent down to the place of weeping, and ſurely Hell wonders to ſee ſo many come amongſt them from ſuch a City as *London*, where they have enjoyed ſuch plenty of ſuch powerful means of Grace; and place is given to them, even the loweſt and hotteſt, where *Judas* and others are of the chiefeſt note.

Yet Hell doth not engroſs all that dye by the Viſitation; ſome there are, (though not the firſt or moſt) who have room made for them in the Manſions which are above; the Plague makes little difference between the righteous and the wicked, (except the Lord by a peculiar Providence do ſhelter ſome under his wing, and compaſs them with his favour, as with a ſhield, hereby keeping off the darts that are ſhot ſo thick about them) yet as there is little difference in the body of the righteous, and of others, ſo this diſeaſe makes little diſcrimination, and not a few fearing God are cut off amongſt the reſt; they dye of the ſame diſtemper with the moſt prophane; they are buried in the ſame grave, and there ſleep together till the morning of the reſurrection; but as there is a difference in their ſpirits whilſt they live, ſo there is a difference, and the chiefeſt difference in their place and ſtate after their ſeparation from the body. *Dives* is carried to Hell, and *Lazarus* to *Abrahams* boſome, though he dyed with his body full of ſores: Devils drag the ſouls of the wicked after they have received their final doom at the Bar of God, into utter darkneſs, where there is weeping, and wailing, and gnaſhing of teeth; but Angels convey the ſouls of the righteous into the Heavenly Paradiſe, *the new Jeruſalem which is above*, where God is in his glory; and the Lord Jeſus Chriſt at his right hand, and thouſand thouſands ſtand before him, and ten thouſand times ten thouſand adminiſter unto him, even an innumerable company of Angels, and where the ſpirits of all juſt

men and women made perfect, were before gathered; where there is fulnes of joy, and rivers of Eternal pleasures running about the throne of God, the streams of which do make glad all the Inhabitants of *New Jerusalem*. Now the weak prison-doors of the body are broken down, and the strong everlasting Gates of their Fathers Palace are lifted up, and the Saints are received with joy and triumph, into glory, and they come with singing into *Zion*, and everlasting joy in their hearts, and all sorrow and sighing doth flye away like a cloud, which never any more shall be seen. Now the *vail is rent*, and they enter the *holy of holies*, where God dwells, not in the *darkness of a thick cloud*, as in the *Temple of old*, but in the *brightness* of such marvellous *light* and *glory*, as their eyes never did behold, neither could enter into their heart to conceive; there they have the vision of Gods face, without any eclipse upon the light of his countenance; there they have the treasures of Gods love opened, and his arms to receive them with dearest and sweetest embracements; which kindles in their hearts such a flame of love, so ravishing and delightful, as words cannot utter; there they are entertained by the Lord Jesus Christ, whom in the world they have served; and he that shewed them his grace, which they have wondred at when they were in the body, doth now shew them his glory, which they wonder at much more. There they are welcomed by Angels, who rejoyce if at their conversion, much more at their Coronation; there they sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdome of their Father; there they finde *Moses*, and *David*, and *Samuel*, and *Paul*, and all the holy *Martyrs* and *Saints*, which have dyed before them, amongst whom they are numbred and placed, who rejoyce in their encreased society.

And as there is a great difference between the condition of the souls of the righteous and the wicked, who dyed by the same disease of the Plague, after their death and separation; so there is a great difference between the carriage of their spirits at their death, and upon their sick bed. Some wicked men are stupid and sensless, and are given up to a judiciary hardnes, and dye in a sleep of carnal security, out of which they are not awakened, till they are awakened in the midst of flames; Others more sensible, and considering what hath been, and what is coming upon them, are filled with inexpressible terror, through the roarings and rearings of a guilty accusing Conscience, and the fore-thoughts of that horrible unsupportable torment they are so neer unto. Now fearing dreams do terrifie them, and fearfulnes of the bottomless Pit, and the burning Lake below, doth surprise them, and some breaking forth in the anguish of their despairing souls, *Who can*

dwell

dwell with devouring fire, who can inhabit everlasting burnings? and however jovial and full of pleasure their life hath been, yet at their latter end they are utterly consumed with terrors. But mark the perfect Man, and behold the upright, the end of that Man is peace, whatsoever storms they have had in their passage through a rough Sea, the wind blowing and the waves roaring, and sometimes have been ready to split through opposition and discouragement, sometimes have been overwhelmed with grief and doubtings, sometimes have been dasht upon the Rocks of terror and perplexity; yet now they are come to the Haven of Death, the winds are husht and still, the waves are smooth and silent, the storm is over, and there is a great calm upon their spirits, they are past the Rocks, and are out of the danger they feared, when they are in the greatest danger of approaching death.

It was generally observed amongst us, that Gods people who died by the Plague amongst the rest, died with such peace and comfort, as Christians do not ordinarily arrive unto, except when they are called forth to suffer Martyrdome for the testimony of Jesus Christ. Some who have been full of doubts and fears and complaints whilst they have liv'd and been well, have been fill'd with assurance, and comfort, and praise and joyful expectation of glory, when they have lain on their death-beds with this disease. And not onely more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord hath been of no long standing.

I can speak something of mine own knowledge concerning some of my Friends whom I have been with. I shall instance only in the house where I lived. We were eight in Family, three Men, three Youths, an old Woman, and a Maid, all which came to me, hearing of my stay in Town, some to accompany me, others to help me. It was the latter end of *September* before any of us were touch't, the young ones were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were strongly born up against the fears of the disease and death, every day so familiar to the view. But at last we were visited, and the Plague came in dreadfully upon us; the Cup was put into our hand to drink, after a Neighbour-Family had tasted it, with whom we had much sweet society in this time of sorrow. And first our Maid was smitten, it began with a shivering and trembling in her flesh, and quickly seized on her spirits; it was a sad day, which I believe I shall never forget. I had been abroad to see a Friend in the City, whose Husband was newly dead of the Plague, and

she her self visited with it, I came back to see another whose Wife was dead of the Plague, and he himself under apprehensions that he should dye within a few hours. I came home, and the Maid was on her Death-bed, and another crying out for help, being left alone in a sweating fainting fit. What was an interest in Christ worth then? What a Priviledge to have a Title to the Kingdom of Heaven?

But I proceed. It was on the Monday when the Maid was smitten; on Thursday she dyed full of Tokens: On Friday one of the Youths had a swelling in his groin, and on the Lords day dyed with the marks of the distemper upon him. On the same day another Youth did sicken, and on the Wednesday following he dyed. On the Thursday-night his Master fell sick of the disease, and within a day or two was full of spots, but strangely beyond his own, and others expectations, recovered. Thus did the Plague follow us, and came upon us one by one, as the Messengers came one upon the heels of another, for the Messengers of death came so close one after another, in such dreadful manner, as if we must all follow one another immediately into the Pit. Mercy put a stop to it, and the rest were preserved. But that which was very remarkable in this visitation, was the carriage especially of those Youths that dyed, who I believe were less troubled themselves, then others were troubled for them. The first Youth that was visited, being asked by his Father concerning the provision he had made for his death and eternity, told him, *he hop'd if he dyed he should go to Heaven*; being asked the ground of his hopes, said, *the Lord had enabled him to look beyond the World*; and when he was drawing neer to his end, boldly enquired *where be the Tokens did yet appear*, saying, *that he was ready for them*, and so a hopeful Bud was nipt. But let not the Father or the Mother weep, and be in sadness for him, he is, I don't doubt, with their Father, and his Heavenly Father, which may be their comfort. The other also was a very sweet hopeful Youth, so loving and towardly, that it could not but attract love from those that were acquainted with him: but the grace he had gotten in those years, being I suppose under seventeen, did above all beautifie him, and lend him in the greatest need: in his sickness he had much quiet and serenity upon his spirit, and lay so unconcerned, at the thoughts of approaching death, that I confess I marvelled to see it, the sting and fear of death were strangely taken out, through the hopes which he had of future glory, yet once he told his Mother *he could desire to live a little longer, if it were the will of God*. She asked him why he desired it, he told her, *he desired to live till Fire and Faggot came*, *and above all he would fain*

fain dyed a Martyr: She said, if he dyed now, he should have a Crown: He answered, *But if he dyed a Martyr, he should have a more glorious Crown*: yet he was not unwilling to receive his Crown presently, and went away with great peace and sweetness in his looks, to his Fathers house; and I could not blame the Mothers grief for the loss of such an onely Son, but to be so immoderate, was not well: Now I am sure it is time to dry up tears, and lay aside sorrows for the loss of him who hath been so long filled with joys in the Heavenly Mansions.

I might speak of the carriage of the Master in his sickness, under the apprehensions of death, when the spots did appear on his body, he sent for me, and desired me to pray with him; told me he was now going home, desired me to write to his friends, and let them know, *That he did not repent him of his stay in the City, though they had been so importunate with him to come away; but he had found so much of Gods presence in his abode here, that he had no reason to repent*: He told me where he would be buried, and desired me to preach his funeral Sermon on *Psal.* 16. *ult. In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* But the Lord raised him again beyond the expectation of Himself, Friends or Physician. Let him not forget Gods Mercies, and suffer too much worldly business to crowd in upon him, and choak the remembrance and sense of Gods goodness so singular; but let him by his singularity in meekness, humility, self-denial, and love, zeal, and holy walking, declare that the Lord hath been singularly gracious unto him. But when I speak of home-concernments, let me not forget to look abroad.

The Plague now encreaseth exceedingly, and fears there are amongst us, that within a while there will not be enough alive to bury the dead, and that the City of *London* will now be quite depopulated by this Plague.

Now some Ministers, formerly put out of their places, who did abide in the City when most of Ministers in place were fled and gone from the people, as well as from the disease, into the Countreys, seeing the people crowd so fast into the grave and eternity, who seemed to cry as they went, for spiritual Physicians, and perceiving the Churches to be open, and Pulpits to be open, and finding Pamphlets flung about the streets, of *Pulpits to be let*, they judged that the Law of God and Nature did now dispense with, yea, command their Preaching in Publick places, though the Law of man (it is to be supposed in ordinary cases) did forbid them

to

to do it. Surely if there had been a Law that none should practise Physick in the City, but such as were licenc'd by the Colledg of Physitians, and most of those when there was the greatest need of them, should in the time of the Plague have retired into the Countrey, and other Physicians who had as good skill in Physick, and no License, should have staid among'st the sick, none would have judged it to have been breach of Law, in such an extraordinary case, to endeavour by their practise, though without a License, to save the lives of those who by good care and Physick were capable of a cure; and they could hardly have freed themselves from the guilt of Murther of many bodies, if for a nicety of Law in such a case of necessity, they should have neglected to administer Physick: the case was the same with the unlicensed Ministers which stayed, when so many of the licenc'd ones were gone, and as the need of souls was greater then the need of bodies, the sickness of the one being more universal and dangerous then the sickness of the other, and the saving or losing of the soul being so many degrees beyond the preservation or death of the body; so the obligation upon Ministers was stronger, and the motive to preach greater, and for them to have incurred the guilt of soul murther, by their neglect to administer soul-physick, would have been more heinous and unanswerable, that they were called by the Lord into publick: I suppose that few of any seriousness will deny, when the Lord did so eminently own them, in giving many seals of their Ministry unto them.

Now they are preaching, and every Sermon was unto them, as if they were preaching their last. *Old Time* seems now to stand at the head of the Pulpit, with it's great *Sythe*, saying with a hoarse voice, *Work while it is called to day, at night I will mow thee down. Grim Death* seems to stand at the side of the Pulpit, with it's sharp *Arrow*, saying, *Do thou shoot Gods Arrows, and I will shoot mine.* The *Grave* seems to lye open at the foot of the Pulpit, with dust in her bosom, saying,

London thy Cry
To God,
To Men,
And now fulfill thy Trust,
Here thou must lye,
Mouth stopt,
Breath gone,
And silent in the Dust.

Ministers

Miniſters now had awakening calls to ſeriouſneſs and fervour in their Miniſterial Work; to preach on the ſide and brink of the Pit, into which Thouſands were tumbling; to pray under ſuch near views of Eternity, into which many paſſengers were daily entring, might be a means to ſtir up the ſpirit more then ordinary.

Now there is ſuch a vaſt concourſe of people in the Churches where theſe Miniſters are to be found, that they cannot many times come near the Pulpit-doors for the preaſe, but are forced to climb over the Pews to them: And ſuch a face is now ſeen in the Aſſemblies, as ſeldom was ſeen before in *London*; ſuch eager looks, ſuch open ears, ſuch greedy attention, as if every word would be eaten which dropt from the mouths of the Miniſters.

If you ever ſaw a drowning Man catch at a rope, you may gueſs how eagerly many people did catch at the Word, when they were ready to be overwhelmed by this over-flowing ſcourge, which was paſſing through the City; when death was knocking at ſo many doors, and God was crying aloud by his Judgements; and Miniſters were now ſent to knock, cry aloud, and lift up their voice like a Trumpet: *then*, *then* the people began to open the ear and the heart, which were faſt ſhut and barred before; How did they then hearken, as for their lives; as if every Sermon were their laſt; as if death ſtood at the door of the Church, and would ſeize upon them ſo ſoon as they came forth; as if the Arrows which flew ſo thick in the City would ſtrike them, before they could get to their houſes; as if they were immediately to appear before the Barr of that God, who by his Miniſters was now ſpeaking unto them. Great were the impreſſions which the Word then made upon many hearts, beyond the power of Man to effect, & what the people before ever felt, as ſome of them have declar'd, When ſin is ript up & reprov'd, O the tears that ſlide down from the eyes! when the judgements of God are denounced, O the tremblings which are upon the Conſcience! when the Lord Jeſus Chriſt is made known & proffer'd, O the longing deſires & openings of heart unto him! when the riches of the Goſpel are diſplayed, and the promiſes of the Covenant of Grace are ſet forth and applyed, O the inward burnings and ſweet flames which were on the affections! now the Net is caſt, and many fiſhes are taken; the Pools moved by the Angel, and many leprous ſpirits, and ſin-ſick-ſouls are cured; many were brought to the birth, and I hope not a few were born again, and brought forth; a ſtrange moving there was upon the hearts of multitudes in the City; and I am perſwaded

that many were brought over effectually unto a closure with Jesus Christ; whereof some dyed by the Plague with willingness and peace; others remain stedfast in Gods wayes unto this day; but convictions (I believe) many hundreds had, if not thousands, which I wish that none have stifled, and with the Dog returned to their vomit, and with the Sow, have wallowed again in the mire of their former sins. The work was the more great, because the instruments, which were made use of was more obscure and unlikely, whom the Lord did make choice of the rather, that the glory by Ministers and people might be aserib'd in full unto himself.

About the beginning of these Ministers preaching, especially after their first Fast together, the Lord begins to remit, and turn his hand; and cause some abatement of the disease.

From 7155 which dyed of the Plague in one week, there is a decrease to 5538 the next, which was at the latter end of *September*, the next week a farther decrease to 4929, the next to 4327, the next to 2665, the next to 1421, the next to 1031; then there was an encrease the first week in *November* to 1414, but it fell the week after to 1050, and the week after to 652, and the week after that to 333; and so lessened more and more to the end of the year: when we had a bill of 97306 which dyed of all diseases, which was an encrease of more then 79000, over what it was the year before; and the number of them which dyed by the Plague was reckoned to be 68596 this year; when there were but 6 which the Bill speaks of who dyed the year before.

Now the Citizens, who had dispers'd themselves abroad into the Countries, because of the Contagion, think of their old Houses and Trades, and begin to return, though with fearfulness and trembling, lest some of the after-drops of the storm should fall upon them: and O that many of them had not brought back their old hearts and sins, which they carried away with them: O that there had been a general repentance and reformation, and returning to the Lord that had smitten the City: The Lord gave them Leisure and Vacation from their Trades, for the one necessary thing, which had they improved, and generally mourned for sin, which brought the Plague upon the City, had they humbly and earnestly sought the Lord to turn from his fierce anger, which was kindled against *London*, it might have prevented the desolating judgement by Fire: But alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no

time

time in ſerious minding the ſalvation of their ſouls; and if ſome were a little awakened with fear, whilſt the Plague raged ſo greatly, and they lookt upon themſelves to be in ſuch danger; yet when they apprehended the danger to be over, they dropt aſleep faſter then before; ſtill they are the ſame or worſe then formerly: They that were drunken, are drunken ſtill; they that were filthy, are filthy ſtill; and they that were unjuſt and covetous, do ſtill perſevere in their ſinful courſe; couzening, and lying, and ſwearing, and curſing, and Sabbath-breaking; and pride, and envy, and fleſh-pleaſing, and the like God-diſpleaſing, and God-provoking ſins, do abound in *London*, as if there were no ſignification in Gods Judgments by the Plague; ſome return to their houſes, and follow their worldly buſineſs, and work as hard as they can to fetch up the time they have loſt, without minding and labouring to improve by the Judgment, and Gods wonderful preſervation of them; others return, and ſin as hard as they can, having been taken off for a while, from thoſe opportunities and free liberties for ſin, which they had before: moſt began now to ſit down at reſt in their houſes when the ſummer was come, and the Plague did not return; now they bring back all their Goods they had carried into the Country, becauſe of the Plague; they did not imagine they ſhould be forced to remove them again ſo ſoon.

Thus concerning the great Plague in *London*.

GODS

Terrible Voice in the City of

London:

By the late Judgement of the Fire.

I Proceed now to give a Narration of the Judgment of the Fire; in which I ſhall be more brief, it being diſpatcht in fewer dayes, then the Plague was in months.

It was the ſecond of *September* 1666, that the anger of the Lord was kindled againſt *London*, and the Fire began: it began in a Bakers houſe in *Pudding-lane* by *Fiſh-ſtreet-hill*: and now the Lord is making *London like a fiery Oven in the time of his anger*, Pſal. 21. 9. and in his wrath doth devour & ſwallow up our habitations. It was in the depth & dead of the night, when moſt doors and ſences were lockt up in the City, that the Fire doth break forth and appear abroad, and like a mighty Gyant refreſht with Wine, doth awake and arm it ſelf, quickly gathers ſtrength, when it had made havock of ſome houſes, ruſheth down the hill towards the *Bridge*, croſſeth *Thames-ſtreet*, invadeth *Magnus-Church* at the *Bridge-foot*, and though that Church were ſo great, yet it was not a ſufficient Barracado againſt this Conqueror, but having ſcaled and taken this Fort, it ſhooteth flames with ſo much the greater advantage into all places round about, and a great building of houſes upon the *Bridge* is quickly thrown to the ground: Then the Conqueror being ſtayed in his courſe at the *Bridge*, marcheth back towards the City again, and runs along with great noiſe and violence through *Thames-ſtreet* Weſtward where having ſuch combuſtible matter in it's teeth, and

such a fierce Wind upon its back, it prevails with little resistance, unto the astonishment of the beholders.

My business is not to speak of the hand of man, which was made use of in the beginning and carrying on of this Fire. The beginning of the Fire at such a time, when there had been so much hot weather, which had dried the houses, and made them the more fit for fuel; the beginning of it in such a place, where there were so many Timber-houses, and the shops filled with so much combustible matter; and the beginning of it just when the Wind did blow so fiercely upon that corner towards the rest of the City, which then was like Tinder to the Sparks, this doth smell of a Popish design, hatcht in the same place where the Gunpowder-plot was contriv'd, only that this was more successful. The World sufficiently knows how correspondent this is to Popish principles and practises; those, who could intentionally blow up King and Parliament by Gunpowder, might (without any scruple of their kinds of Conscience) actually burn an Heretical City (as they count it) into ashes: for besides the Dispensations they can have from his Holiness, or rather his Wickedness the Pope, for the most horrid crimes of Murther, Incest, and the like; It is not unlikely, but they count such an action as this meritorious, (in their kinde of merit) which, in the Issue, they will finde to merit the flames of eternal fire, instead of a Crown of Glory, which I wonder that in their way they can have the least hopes of: I believe that the People will now take more heed of them and their wayes; and instead of promoting their cause, I hope that a contrary effect is produced; and that the before Indifferency of a generation more newly sprung up, who did not know them, is now turned into loathing and detestation of such a Religion, as can allow of such practises. My work is not to declare what hath been proved against the Papists before the Honourable Committee of Parliament appointed to enquire into their insolencies, and the proofs which have been given in, concerning the Fire, and who have been accessary thereunto.

No, I would rather endeavour to turn peoples eyes from men to God; for whoever were the Instruments, God was the Author of this evil, which hath come upon us; there being no evil in the City (that is, evil of punishment) which the Lord as a righteous and the supream Judge, doth not inflict. And surely more of the extraordinary hand of God, then of any men, did appear in the burning of the City of *London*. God could have prevented men, by discovering their plots (as he did that

of

of the Gun-powder-treason) before they had taken effect. God could have directed and given a blessing unto means for the quenching of it when it was first kindled. God, who hath the winds in his Fist, could have gathered in the Wind, and laid it asleep; or so turned it the other way, that it should have been a defence to the City: or God who hath the Clouds at his command, and the Bottles of Heaven in his hand, could have gathered his thick Clouds together, and squeez'd them; opened his Bottles, and poured down Rain in abundance upon the City, so that if the wind had blown as it did, it should have blown water upon the fire, which would quickly have put it out. But the Heavens at that time were Brass, no showring Clouds to be seen: the Fire begins, is quickly taken notice of, though in the midst of the night; *Fire, Fire, Fire,* doth resound the streets; many Citizens start out of their sleep, look out of their windows; some dress themselves and run to the place. The Lord Mayor of the City comes with his Officers, a confusion there is, counsel is taken away: and *London* so famous for wisdom and dexterity, can now finde neither brains nor hands to prevent its ruine. The hand of God was in it: The Decree was come forth: *London* must now fall: and who could prevent it? No wonder, when so many Pillars are removed, if the Building tumbles; the prayers, tears, and faith which sometimes *London* hath had, might have quenched the violence of the Fire; might have opened Heaven for rain, and driven back the wind: but now the Fire gets mastery, and burns dreadfully; and God with his great Bellows blows upon it, which makes it spread quickly, and go on with such force and rage, overturning all so furiously, that the whole City is brought into jeopardy of desolation. That night most of the Londoners had taken their last sleep in their houses; they little thought it would be so when they went into their beds; they did not in the least suspect, when the doors of their ears were unlockt, and the casements of their eyes were opened in the morning, to hear of such an enemies invading the City, and that they should see him, with such fury, enter the doors of their houses, break into every room, and look out of their casements with such a threatning countenance; As it is said, *Lam.* 4. 12. *The Inhabitants would not have believed that the adversary should have entred the gates of Jerusalem:* so the Inhabitants of the City, would not have believed that the Fire should have entred and prevailed to burn *London* to the ground.

That which made the ruine the more dismal, was, that it was begun on the

the *Lords-Day* morning: never was there the like Sabbath in *London*; Some Churches were in flames that day; and God seems to come down, and to preach himself in them, as he did in Mount *Sinai*, when the Mount burned with Fire; such warm preaching those Churches never had; such Lightning Dreadful Sermons never were before delivered in *London*. In other Churches Ministers were preaching their Fare-well Sermons, and people were hearing with quaking and astonishment: Instead of a holy *Rest* which Christians have taken on this day, there is a tumultuous hurrying about the streets towards the place that burned, and more tumultuous hurrying upon the spirits of those that sat still, and had only the notice of the ear, of the quick and strange spreading of the Fire.

Now the Train-bands are up in Arms, watching at every quarter for Outlandish-men, because of the general fears and jealousies, and rumours that Fire-Balls were thrown into houses by several of them, to help on and provoke the too furious flames. Now goods are hastily removed from the lower parts of the City; and the body of the people begin to retire, and draw upwards, as the people did from the Tabernacles of *Corah*, *Dathan*, and *Abiram*, when the earth did cleave asunder and swallow them up, *Numb.* 16.27,31,32. or rather as *Lot* drew out from his house in *Sodom*, before it was consumed by Fire from Heaven, *Gen.* 19. Yet some hopes were retained on the Lords day, that the Fire would be extinguished, especially by them who lived in the remote parts, they could scarcely imagine that the Fire a mile off should be able to reach their houses.

But the evening draws on, and now the Fire is more visible and dreadful: instead of the *Black* curtains of the night, which used to be spread over the City, now the curtains are *Yellow*, the smoke that arose from the burning parts, seemed like so much flame in the night, which being blown upon the other parts by the wind, the whole City at some distance seemed to be on fire. Now hopes begin to sink, and a general consternation seizeth upon the spirits of people; little sleep is taken in *London* this night, the amazement which the eye and ear doth effect upon the spirit, doth either dry up, or drive away the vapour which used to bind up the senses; Some are at work to quench the fire with water, others endeavour to stop its course, by pulling down of houses, but all to no purpose: if it be a little allayed, or beaten down, or put to a stand in some places, it is but a very little while; it quickly recruits and recovers its force; it leaps and mounts, and makes the more

furious

furious onset, drives back its opposites, snatcheth their weapons out of their hands, seizeth upon the Water-houses and Engines, burns them, spoils them, and makes them unfit for service. Some are upon their knees in the night, pouring out tears before the Lord, interceding for poor *London*, in the day of its calamity; but alas, I fear there are too few weeping *Jeremiahs* at the Throne of Grace; too few *Moses's* to stand in the Gap, too few *Jacobs* to wrestle with the Lord, and hang about his arm. *Londons* sins were too great, and Gods anger against the City was too hot, so easily and presently to be quenched and allayed; and if by the intercession of some, a mitigation be obtained, so that the Lord doth not stir up all his wrath, utterly to destroy the place, as he did *Sodom* and *Gomorrah*; yet none can prevail to call back that wrath, and reverse that decree which is gone forth against the City: The time of *Londons* fall is come; the Fire hath received its commission from God to burn down the City, and therefore all attempts to hinder it are in vain.

On the Lords-day night the Fire had run as far as *Garlick-hithe* in *Thames-street*, and had crept up into *Cannon-street*, and levell'd it with the ground, and still is making forward by the water-side, and upward to the brow of the hill, on which the City was built.

On *Monday*, *Grace-Church-street* is all in flames, with *Lumbard-street* on the left hand, and part of *Fen-Church-street* on the right, the Fire working (though not so fast) against the wind that way: before it were pleasant and stately houses, behind it ruinous and desolate heaps. The burning then was in fashion of a Bow a dreadful Bow, it was such as mine eyes never before had seen; a Bow which had Gods *Arrow* in it with a flaming point; it was a shining Bow, not like that in the Cloud, which brings water with it, and withall signified Gods Covenant, not to destroy the World any more with water: but it was a Bow which had Fire in it, which signified Gods anger, and his intention to destroy *London* with Fire.

Now the flames break in upon *Cornhill*, that large and spacious street, and quickly cross the way by the train of Wood that lay in the street: untaken away, which had been pull'd down from the houses to prevent its spreading: and so they lick the whole street as they go, they mount up to the top of the highest houses, they descend down to the lowest vaults and Cellars; and march along on both sides of the way, with such a roaring noise, as never was heard in the City of *London*; no stately

building ſo great, as to reſiſt their fury: the *Royal Exchange* it ſelf, the glory of the Merchants, is now invaded with much violence; and when once the Fire was entred, how quickly did it run round the Galleries, filling them with flames; then came down ſtairs, compaſſeth the walks, giving forth flaming volleys, and filleth the Court with ſheets of Fire; by and by, down fall all the *Kings* upon their faces, and the greateſt part of the ſtone-building after them, (the Founders ſtatue only remaining) with ſuch a noiſe, as was dreadful and aſtoniſhing.

Then, then the City did ſhake indeed, and the inhabitants did tremble, and flew away in great amazement from their houſes, leſt the flames ſhould devour them; *Rattle, rattle, rattle*, was the noiſe which the Fire ſtruck upon the ear round about, as if there had been a thouſand Iron Chariots beating upon the ſtones; and if you opened your eye to the opening of the ſtreets, where the Fire was come, you might ſee in ſome places whole ſtreets at once in flames, that iſſued forth, as if they had been ſo many great Forges from the oppoſite windows, which folding together, were united into one great flame throughout the whole ſtreet; and then you might ſee the Houſes *tumble, tumble, tumble*, from one end of the ſtreet to the other with a great craſh, leaving the foundations open to the view of the heavens.

Now fearfulneſs and terrour doth ſurprize the Citizens of *London*, confuſion and aſtoniſhment doth fall upon them at this unheard of, unthought of Judgement. It would have grieved the heart of an unconcern'd perſon to ſee the ruful looks, the pale cheeks, the tears trickling down from the eyes (where the greatneſs of ſorrow and amazement could give leave for ſuch a vent) the ſmiting of the breaſt, the wringing of the hands; to hear the ſighs and groans, the doleful and weeping ſpeeches of the diſtreſſed Citizens, when they were bringing forth their wives (ſome from their child-bed) and their little ones (ſome from their ſick-bed) out of their houſes, and ſending them into the Countries, or ſome where into the Fields with their goods. Now the hopes of *London* are gone, their heart is ſunk; now there is a general remove in the City, and that in a greater hurry then before the Plague; their goods being in greater danger by the Fire, then their perſons were by the ſickneſs. Scarcely are ſome returned, but they muſt remove again, and not as before, now without any more hopes of ever returning, and living in thoſe houſes any more.

Now Carts, and Drayes, and Coaches, and Horſes, as many as could

have entrance into the City were loaden, and any money is given for help, 5 *l.* 10 *l.* 20 *l.* 30 *l.* for a Cart, to bear forth into the Fields some choice things, which were ready to be consumed; and some of the Countries had the Conscience to accept of the highest price, which the Citizens did then offer in their extremity; I am mistaken if such money do not burn worse, then the Fire out of which it was *rak'd*. Now Casks of Wine, and Oyl, and other commodities are tumbled along, and the owners shove as much of their goods as they can towards the Gate: every one now becomes a Porter to himself, and scarcely a back either of Man or Woman that hath strength, but had a burden on it in the streets: It was very sad to see such throngs of poor Citizens coming in, and going forth from the unburnt parts, heavy loaden with some pieces of their goods, but more heavy loaden with weighty grief and sorrow of heart, so that it is wonderful they did not quite sink under these burdens.

Monday night was a dreadful night, when the wings of the night had shadowed the light of the heavenly bodies, there was no darkness of night in *London*, for the Fire shines now round about with a fearful *Blaze*, which yielded such light in the streets, as it had been the Sun at noon-day. Now the Fire having wrought backward strangely against the Wind to *Billings-gate*, &c. along *Thames-street* Eastward, runs up the hill to *Tower-street*, and having marched on from *Grace-Church-street*, maketh further progress in *Fen-Church-street*, and having spread its wing beyond *Queen-hithe* in *Thames-street* Westward, mounts up from the Water-side through *Dowgate*, and *Old Fish-street* into *Watling-street*; but the great fury of the Fire was in the broader streets; in the midst of the night it was come down *Cornhill*, and laid it in the dust, and runs along by the *Stocks*, and there meets with another Fire, which came down *Threadneedle-street*, a little further with another, which came up from *Will-brook*; a little further with another, which comes up from *Bucklers-bury*, and all these four joyning together, break into one great flame at the corner of *Cheap-side* with such a dazling light, and burning heat, and roaring noise by the fall of so many houses together, that was very amazing; & though it were something stop in its swift course at *Mercers Chappel*, yet with great force in a while, it conquers the place and burns through it, and then with great rage proceedeth forward in *Cheapside*.

On *Tuesday* was the Fire burning up the very bowels of *London*; *Cheapside* is all in a light fire in a few hours time: many fires meeting

there, as in the center; from *Soper-lane*, *Bow-lane*, *Bread-ſtreet* and *Friday-ſtreet*, and *Old-change*, the Fire comes up almoſt together, and breaks furiouſly into the Broad ſtreet, and moſt of that ſide of the way was together in flames, a *dreadful ſpectacle*! and then partly by the Fire which came down by *Mercers Chappel*, partly by the fall of the Houſes croſs the way, the other ſide is quickly kindled, and doth not ſtand long after it. Now the Fire gets into *Black-fryers*, and ſo continues its courſe by the water, and makes up towards *Pauls Church*, on that ſide, and *Cheap-ſide* Fire beſets the great building on this ſide, and the Church though all of ſtone outward, though naked of houſes about it, and though ſo high above all buildings in the City, yet within a while doth yield to the violent aſſaults of the conquering flames, and ſtrangely takes Fire at the top; now the Lead melts and runs down, as if it had been ſnow before the Sun; and the great beams and maſſy ſtones, with a great noiſe fall on the Pavement, and break through into Faith-Church underneath; now great flakes of ſtone ſcale, and peel off ſtrangely from the ſide of the Walls; the Conqueror having got this high Fort, darts its flames round about, now *Pater-Noſter-Row*, *Newgate-Market*, the *Old-Baily*, and *Ludgate-Hill* have ſubmitted themſelves to the devouring Fire, which with wonderful ſpeed ruſheth down the Hill into *Fleet-ſtreet*.

Now *Cheap-ſide* Fire marcheth along *Ironmonger-lane*, *Old Jury*, *Lawrence-lane*, *Milk-ſtreet*, *Wood-ſtreet*, *Gutter-lane*, *Foſter-lane*; now it runs along *Lothbury*, *Cat-eaten-ſtreet*, *&c.* From *New-gate-Market*, it aſſaults *Chriſt-Church*, and conquers that great building, and burns through *Martins-lane* towards *Alderſgate*, and all about ſo furiouſly, as if it would not leave a Houſe ſtanding upon the ground.

Now horrible flakes of Fire mount up the ſky, and the yellow ſmoke of *London* aſcendeth up towards Heaven, like the ſmoke of a great Furnace; a ſmoak ſo great, as darkened the Sun at noon-day, (if at any time the Sun peeped forth, it looked red like blood) the Cloud of ſmoak was ſo great, that Travellers did ride at noon-day ſome miles together in the ſhadow thereof, though there were no other cloud beſide to be ſeen in the ſky.

And if *Monday night* was dreadful, *Tueſday-night* was more dreadful, when far the greateſt part of the City was conſumed: many thouſands who on *Saturday* had Houſes convenient in the City, both for themſelves and to entertain others, now have not where to lay their head; and the fields are the only receptacle, which they can finde for themſelves and their

their goods; most of the late Inhabitants of *London* lye all night in the open Ayr, with no other canopy over them, but that of the Heavens: The Fire is still making towards them, and threatneth the *Suburbs*; it was amazing to see, how it had spread it self several miles in compass, and amongst other things that night, the sight of *Guild-hall* was a fearful spectacle, which stood the whole body of it together in view, for several hours together, after the Fire had taken it, without flames, (I suppose because the timber was such solid Oak) in a bright shining coal, as if it had been a Pallace of Gold, or a great building of burnished Brass.

On *Wednesday morning*, when people expected that the Suburbs would be burnt, as well as the City, and with speed were preparing their flight, as well as they could, with their luggage into the Countries, and neighbouring Villages. Then the Lord hath pity on poor *London*, his bowels begin to relent, his heart is turned within him, and he *stayes his rough wind in the day of the East wind*, his fury begins to be allayed, he hath a *remnant of People in London*, and there shall a *remnant of houses escape*; the wind now is hush't, the Commission of the Fire is withdrawing, and it burns so gently, even where it meets with no opposition, that it was not hard to be quenched, in many places with a few hands: now the Citizens begin to gather a little heart, and encouragement in their endeavours to quench the Fire. A check it had at *Leaden-hall*, by that great building; a stop it had in *Bishops-gate-street*, *Fen-Church-street*, *Lime-street*, *Mark-lane*, and towards the *Tower*; one means under God, was the blowing up of houses with Gun-powder. Now it is stayed in *Lothbury*, *Broad-street*, *Coleman-street*, towards the Gates it burnt, but not with any great violence; at the *Temple* also it is stayed, and in *Holborn*, where it had got no great footing; and when once the Fire was got under, it was kept under, and on *Thursday* the flames were extinguished.

But on *Wednesday-night*, when the people late of *London*, now of the fields, hoped to get a little rest on the ground, where they had spread their beds, a more dreadful fear fell upon them then they had before, through a rumour that the *French* were coming armed against them to cut their throats, and spoil them of what they had saved out of the Fire; they were now naked and weak, and in ill condition to defend themselves, and the hearts, especially of the females, do quake and tremble, and are ready to dye within them; yet many Citizens having lost their houses, and almost all that they had, are fired with rage and fury, and they begin

to stir up themselves like Lyons, or like Bears bereaved of their whelps, and now *Arm, Arm, Arm*, doth resound the Fields and Suburbs with a dreadful voice. We may guess at the distress and perplexity of the people this night, which was something aleviated when the falseness of the Alarm was perceived.

Thus fell great London, that ancient City! that populous City! *London*, which was the Queen City of the Land, and as famous as most Cities in the World; none so famous for the Gospel and zealous profession of the reformed Religion. And yet how is *London* departed like smoak, and her glory laid in the dust? how is her destruction come, which no man thought of, and her desolation in a moment? how do the Nations about gaze and wonder? how doth the whole Land tremble at the noise of her fall? how do her Citizens droop and hang down their heads? her Women and Virgins weep, and sit in the dust? Oh the paleness that now sits upon the cheeks! the astonishment and confusion that covers the face, the dismal apprehensions that arise in the minds of most concerning the dreadful consequences which are likely to be of this fall of *London*? How is the pride of *London* stained, and beauty spoiled! her arm broken and strength departed? her riches almost gone, and treasures so much consumed? The head now is sick, and the whole body faint; the heart is wounded, and every other part is sensible of its stroke; never was *England* in greater danger of being made a prey to a forreign power, then since the firing and fall of this City, which had the strength and treasure of the Nation in it. How is *London* ceased, that rich City! that joyous City! one corner indeed is left, but more then as many houses as were within the walls, are turned into ashes.

The Merchants now have left the *Royal Exchange*; the Buyers and Sellers have now forsaken the streets: *Grace-Church street*, *Cornhil*, *Cheap-side*, *Newgate-Market*, and the like places which used sometime to have throngs of Trafficquers, now are become empty of Inhabitants: and instead of the stately houses which stood there last Summer, now they lye this Winter in ruinous heaps. The glory of *London* is now fled away like a Bird, the Trade of *London* is shattered and broken to pieces, her delights also are vanished, and pleasant things laid waste; now no chaunting to the sound of the Viol, and dancing to the sweet Musick of other Instruments; now no drinking Wine in Bowls, and strewing upon the heds of lust; now no excess of Wine and Banquetings; no

Feasts in Halls and curious dishes: no amorous looks, and wanton dalliances; no ruffling silks, and costly dresses; these things in that place are at an end. But if houses for sin alone were sunk, and fuel for lust only were consumed, it would not be so much: but the houses also for Gods Worship, (which formerly were a bulwark against the Fire, partly through the Walls about them, partly through the fervent Prayers within them) now are devoured by the flames, and the habitations of many who truely fear God, have not escaped; and in the places where God hath been served, and his servants have lived, now nettles are growing, owles are screeching, thieves and cut-throats are lurking: A sad face there is now in the ruinous part of *London*, and terrible hath the voice of the Lord been, which hath been crying, yea roaring in the City by these dreadful Judgements of the Plague and Fire, which he hath brought upon us.

F I N I S.

William Adams his Booke
Cambridge; Bought of Samuel Green February 29
1667.